

The ROSIKRUCIAN DIGEST



JANUARY 1933
25c Per Copy

Suggestions

ROSIKRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$1.85. Women's style, with patent safety catch pin, \$2.00.

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Rosicrucian Candlesticks: Beautifully designed to represent Egyptian columns like those in Egypt and in the Supreme Temple at San Jose, finished in dark red mahogany, mounted on double triangle base. Each will hold regular size candle. Price \$2.50 per pair, postage prepaid.

Sanctum Cross: Design of this cross is like the famous Egyptian Crux Ansata (the looped cross), mounted on double triangle and finished to match the candlesticks, with red stone in the center of the cross. A very beautiful and symbolical ornament. Price \$2.00, postage prepaid.

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Rosicrucian Incense: A very delicate perfumed incense, carrying with it the odor and vibrations of the Oriental flowers. Made especially for us in condensed form, so that a very small amount is necessary at one burning. Far superior to any high priced incense on the market. Price \$.65 for a box consisting of twelve large cubes sufficient for many months' use, postage prepaid by us.

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ROSIKRUCIAN STATIONERY

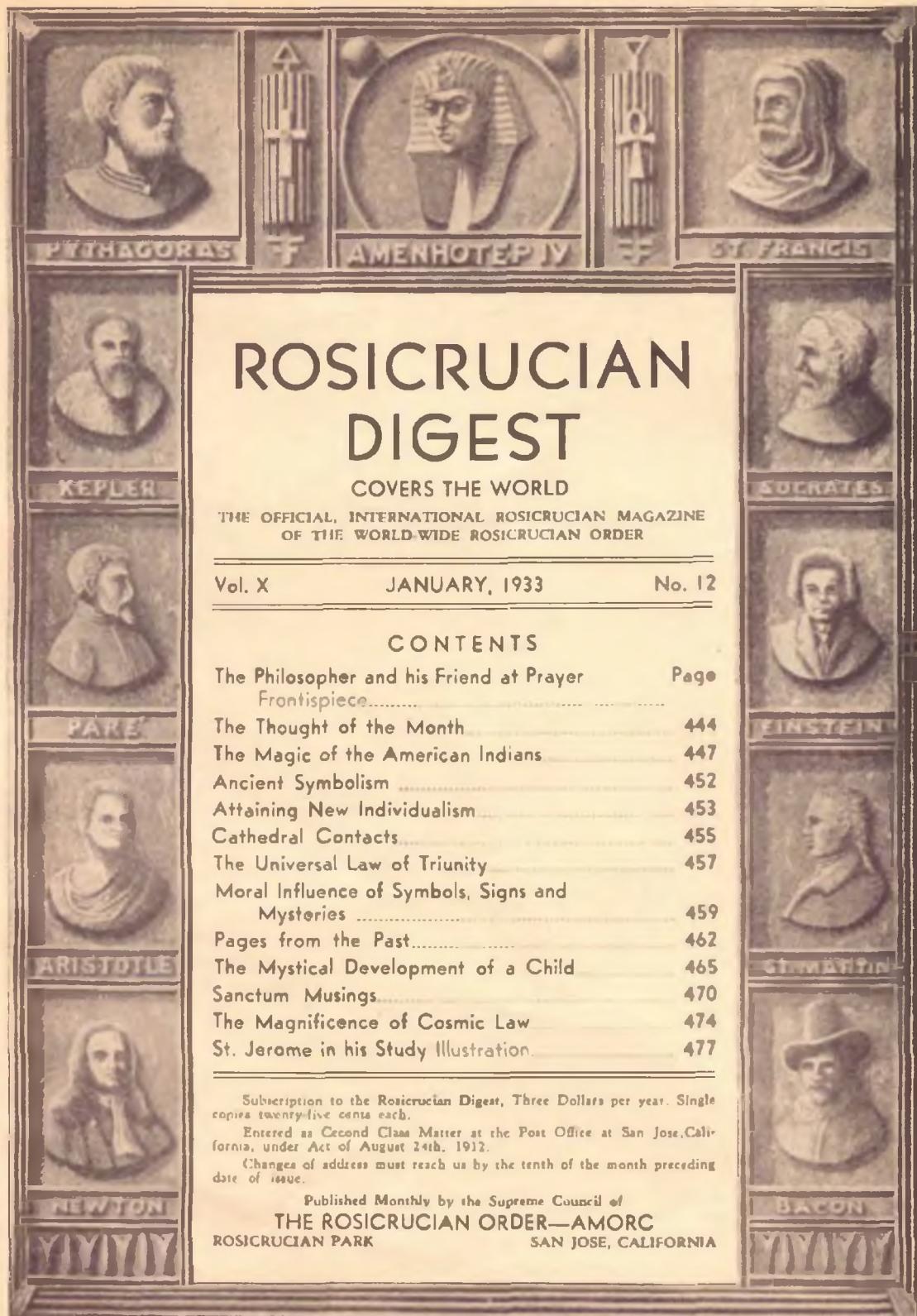
Boxes of twenty-four sheets of beautiful blue stationery, broadcloth linen finish, with envelopes to match, club size. Each sheet bears a symbolic Rosicrucian emblem. This is fine stationery to use in writing to a friend or acquaintance to show your affiliation with the Order. Price per box, \$1.25, postage prepaid.

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Beautifully printed and embossed gum seals about the size of a twenty-five cent piece in red and gold to be used in sealing envelopes or on stationery. Contains the emblem and name of the Order. Price 50c per hundred, postpaid.



The THOUGHT OF THE MONTH THE OPEN DOOR

By THE IMPERATOR



HE beginning of the new year is like the opening of a great portal that has been closed and sealed for many ages. None of us knows completely what lies beyond this portal and much that there may be in its chamber of twelve months will be as strange and new to us as are the things we discover beyond the closed and sealed portals of an ancient tomb in Egypt.

Standing upon the threshold of this portal, however, we are sure of one thing and that is that the door will be open to us in order that we may freely enter; and all of the experiences of life that fill the twelve alcoves of the chamber of mysteries will reveal their startling surprises and marvelous benefits to us as we pass each of them in succession. Even those who may pass through transition on the very eve of entering the portal will find the portal is still open to them in the higher kingdom and that in a more perfect way than we, will they pass through this next chamber of life.

One other thing we may be sure of also. As complete as may be this new chamber with surprises and startling revelations, new lessons to learn and trials and tribulations, it is also filled with opportunities. The opportunities which a new year offers to each indi-

vidual are things that are free to all and are not limited by political influences, religious censorship, financial or social restrictions. The poorest of poor men and the wealthiest of the wealthy, will find *their opportunities* awaiting them. The only requirement is that the one who walks through the portal of the coming year be keenly alive to the subtle appeals, and whispered beckonings, and the quiet calls that may come from each corner, each alcove, each little part and point of the great chamber, so that no opportunity will be missed and no advantage passed by.

If this portal of the coming year were likened unto a great museum in which the opportunities, lessons, and experiences of life were on display for each to see and understand, I would say that the most necessary prerequisite for those who would enter through the portal into the museum of 1933, is *preparation*. Preparation to see and understand, preparation to hear and realize, preparation to sense and inwardly apprehend.

Here at headquarters we maintain a museum of Oriental exhibits open to the public daily. It is our contribution to the cultural development of the Rosicrucian work, and the very foundation of this Oriental museum is dedicated to the future membership of AMORC that it may have somewhere in North America a building devoted to the preservation of the ancient and present-day relics of human activity and spiritual development. Many rare and costly things from all parts of the world have been purchased or secured

by voluntary donation or gift, and great means have been taken to display these things to their best advantage and to describe them and offer them for examination.

Hundreds of visitors come to this museum every month from all parts of America and, in fact, the guest book signed by each visitor at the entrance to the museum, reveals each month the names of persons living in foreign lands, for we have had visitors from England, France, Germany, Turkey, Russia, Australia, and elsewhere. Artists and musicians come, stay a while, and go. Business men, home workers, employed persons, and persons who are young and old come here at odd hours in the evening or holidays to improve their minds. Writers who are anxious to secure descriptions of articles and things of antiquity, come to gain information. Scientists and others come for various reasons. Whole classes of pupils from the public schools, high schools, and colleges come here in a body in connection with their literary studies or their studies in history, art, architecture, etc. But, we have observed that occasionally comes one who wanders around through the museum for a while and then goes out without any comment of interest or even of appreciation. Some of these persons have been questioned later by our members and they have frankly admitted that they did not see some of the very things they had hoped to see. Yet these things were there for them to see. They had eyes and saw not.

We have been astonished at times when talking with someone who has told us he has visited our museum, to find that he had not noticed the interior of King Tut's tomb that is displayed in the form of a large miniature model in a separate glass case. We have been surprised to find that others have missed seeing the beautiful silk and gold collar worn by Napoleon. Others have overlooked some rare jewels in a special case. Such persons have been surprised at their own experience in this regard for they were anxious to see the very things they had missed.

Is this not typical of human experience generally? So many of us go through life and miss the most beau-

tiful things and the most important things that are of benefit and helpfulness to us! How many will pass into life's museum of 1933 and exit again next December without having learned all of the lessons and derived all of the benefits that are possible! We hope that we have assisted our members in training their eyes to see and their ears to hear and their consciousness to comprehend. If you have been trained properly, you will be astonished at what this new chamber of the new year will offer to you.

In many ways the new year is fraught with possibilities that have not been so completely offered to mankind for many centuries. New opportunities unheard of in the past, new methods, new standards of living, new ways of doing business and directing the affairs of human life will be shown to the careful observer during the next twelve months and will afford him the long-sought for way to happiness and prosperity. Freely we may enter this new chamber and cross over the threshold of the open portal, and freely we may leave it when the year is done; but while we are within the portal everything that it has to offer is ours for the asking if we but know *how to ask* and know *how to appreciate* what is offered.

The First Alcove

The ancients had a way of making each month of the year of particular interest to them through studying the lives of the Saints or the great and learned persons associated with each month. As each month came its special purposes were studied and the persons of prominence connected with that month by tradition, were studied and examined closely in order that the keys to success for each month of the year might be discovered. For the benefit of our members I am going to undertake to tell you from month to month in this department what each of the twelve alcoves of the great chamber of 1933 represents. I will give you the names of the great persons who have been associated with each month and if you have the opportunity to look into any encyclopedia or set of reference books and read a little about the lives of these persons, you may discover a



key to the fortunate things of each month of the year.

Taking the month of January, therefore, as the first of these twelve alcoves, we find that January was called the month of statesmen. It was anciently represented by Moses and in more recent times by Queen Elizabeth. On the other hand, those eminent characters of the past who typify the month are Confucius, Manu, Sargon, Menes, Solon, Justinian, Charles V., Phillip II., Louis XIV., Henry VIII., Pope Innocent III., Richelieu, Savanarola, Garibaldi, Washington, Franklin, Jefferson, Lincoln, and President Wilson.

If you were born during January you will certainly want to read about the lives of these persons, not that you will be the same as they because you were born in January, but because the January influence will awaken and quicken in you some interesting facts

hidden in your consciousness and thus you and all who will make of January a month to read about the lives of these persons, will turn this alcove of the museum into the first of a number of intellectual benefits. This has nothing to do with astrology but with the psychic side of life. Therefore, enter into this first alcove of the museum and awaken the statesmanship qualities within your consciousness in preparation for your visit to the second alcove in February. In this way, from month to month, you will make your journey through the chamber of 1933 a complete course of preparation for the recognition of the opportunities it has to offer.

And may peace and happiness abide with you continually as you journey through the great chamber that now is opened before you, welcoming you into contact with the new mysteries of life.

A Serious Announcement!

ONE HUNDRED DOLLAR REWARD OFFERED!

We feel that the matter is serious and important enough to warrant using valuable space in this publication, and that is why we make an exception to our editorial rules to issue the following announcement. We feel sure that every member of our organization will be indignant at such a charge as has been made, and will properly resent not only the statement, but the insidious purpose back of it.

In a recent letter sent by the Editor of a Theosophical publication to a person who inquired about the AMORC, the Editor referred to his false attacks on our organization with the following words: "I would call your attention to the fact that the statements made regarding the AMORC are made categorically on the authority of prominent men, some officials of the Masonic Organization, and of that organization itself."

We are not the least concerned with what personal opinion the Editor of the magazine may have regarding the AMORC, for such opinions do not in any way endanger the good name and established reputation of this organization. But, for some months an attempt has been made through various channels to create the idea that the Masonic organization, known as the F. & A. M., officially has condemned AMORC, and has published a signed statement of its condemnation of AMORC. Letters to this effect have passed among a number of Masons in America, and are finding their way into the hands of other publishers. In our entire history the Freemasonic organization has not, in public or in private, officially condemned the AMORC, or any part of it, or criticized or condemned any officer connected with the AMORC. Nor have we ever seen or heard of any letters or published statements made by any official of the Masonic organization as an officer, or by the organization in whole or in part, that condemned or criticized, or in any way expressed its disapproval of AMORC.

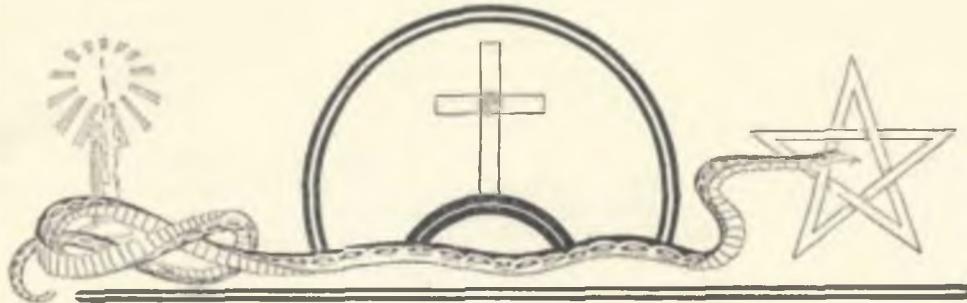
The statement by the Editor of the Theosophical Magazine is, therefore, false and misleading so far as we are able to determine. We cannot conceive of the Freemasonic organization having any reason, let alone any right, to condemn another organization that is in no way connected with it, and which does not transgress its high principles and privileges. We have thousands of Freemasons in good standing in our organization, and many of these are important characters in Freemasonry, and we have no quarrel with that organization, nor have we ever heard of any quarrel on its part that had any bearing upon us, or any other organization. The whole thing is inconceivable except as a deliberate falsehood. It is typical of the misstatements that have appeared in print and in letters authorized by some persons associated with the Theosophical Society, and is not typical of the spirit of the Theosophical organization at all.

In order to determine whether we are mistaken in our statements in this regard, we hereby offer \$100.00 in cash for each and every different letter or printed statement in its entirety, condemning AMORC and issued by an official of Freemasonry as an official communication, and not a personal opinion privately stated, or issued by the Masonic organization in whole or in part as an official Masonic communication. The money will be paid to those who send such different clippings or letters, the first of each kind being received will be accepted without discrimination as to the sender, and all such clippings, letters, or communications as may come under the above class are to be sent to the "Manager of the Better Business Bureau, of San Jose, California" which bureau will receive these communications, and keep record of their receipt, and assist us in determining who shall receive the one hundred dollar remittance. The manager and officers of the Better Business Bureau are in nowise connected with the AMORC, nor related to any of the officials of the AMORC, and will act wholly as unbiased participants in this matter. The terms and conditions of this offer end on the first day of February, 1933, and the result of this announcement will be published in our March issue sent out during the middle of February.

This is the only fair and straightforward method that we know of to meet this whispering campaign of falsehood and malicious attacks on our organization, and we feel sure that every member will co-operate with us in determining whether such attacks should continue, or be brought to an end.

NOVEMBER 26, 1932.

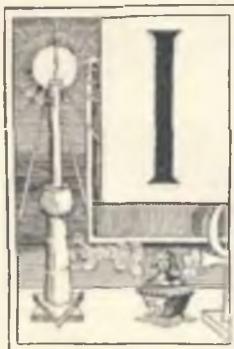
(Signed) R. M. LEWIS,
Supreme Secretary.



The Magic of the American Indians

SOME TRUTHS ABOUT THE WITCHERY OF THE INDIAN MEDICINE MEN

By X.



IN SPITE of all that has been written in a scientific way or in a learned way by those who have pretended to be capable of investigating the strange life and works of the old Indian medicine men, the real truths about what they knew and what they accomplished have seldom appeared in print. I imagine that this is due to the fact that most of the investigators who approached the subject did so with a biased and prejudiced mind, and the Indians who knew anything worthwhile regarding the ancient medicine men keenly sensed this prejudice and bias, and therefore had little to say; and secondly, there are very few of the present-day American Indians who are sufficiently informed to deal intelligently with this subject.

I am not only the descendant of a very well known and very successful Indian medicine man, but my father was trained by his father to succeed him, and I in turn was given much of this training in my youth before I went to the modern schools and institutions of the

white man. I am happy to say that while my modern education in the white man's schools has altered my opinion of many of the unsound beliefs of the uneducated Indians, on the other hand I have not allowed the beliefs and prejudices of white man's sciences to rob me of the convictions that became mine as I entered into the early stages of training under my father's direction. I believed then that what he told me was the truth as he believed it, and I believed then that the things he demonstrated to me were performed and done in the manner in which he said they were done, and I have found nothing in my more recent education to warrant me in casting those convictions aside and adopting in their place the theory and hypothesis of the white man who could not have in his system nor receive through his means of education some of the knowledge and inner understanding possessed by those learned men who were made medicine men of their tribes.

In the first place, we must recognize the fact that the medicine man in each tribe, or in each encampment of a tribe, was a highly learned man in more than medicine. In fact, the word medicine as applied to this unusual character had a much broader meaning than is intimated by the term in its modern use. While it is true that he was called upon



to heal diseases and to perform surgical operations, all of these diseases and operations were not of the flesh and bone, but of the mind and spirit as well. He was just as often called upon to use his great knowledge, wisdom, discretion, and judgment in the cure of a moral, ethical, political, scientific, or religious error as one of the flesh and bone. For this reason more correctly should the medicine man be associated with the *Therapeutae* of ancient times and of the Orient who were more than healers of mere physical ills. They were mystics highly trained, as were the Magi of the East who in fact were associates of their own mystic schools. Without intending to touch upon a subject that will unduly quicken and awaken your interest in something that I cannot deal with at the present moment I wish to say, in passing, that the American Indian medicine man brought out of the secret schools of the oriental lands into the Western World all of the mystical traditions and Divine wisdom that was possessed by those great masters of Christian and pre-Christian times.

The preparation of a medicine man was long and tedious. It began before his birth as is the case with practically every adept and master of the Orient. Only a man and wife well-trained intellectually and spiritually, and prepared in every sense to educate and raise such a child, were permitted to anticipate and look forward to the birth of a child that would become a successor to any medicine man's career. During the pre-natal period every device and method known to the parents and to the leaders of the tribe were used to focus upon the unborn child the Cosmic powers and wisdom which it would have to have in addition to the inherited knowledge of the parents to be not only the ideal but the most successful medicine man. In many cases the conception of the child was especially propitious, and selected for a time when every astral influence of the heavenly spheres would look with favor upon the planting of the seed. It is no wonder, then, that the maturing of the seed and the birth of the child was looked upon as a mystical process, and celebrated with considerable ceremony, much of a secret nature. The

reason for the secrecy is to be found in the psychology, and shall I be permitted to say, the technique, of the work accomplished by the medicine man later in life.

In the first place, the members of the tribe had to look upon their respective medicine man, or men, as the case might be, with austerity, great reverence, and extreme honor. They had to be differently conceived, born, and educated than the other children of the tribe to warrant such honor and respect. I may say that the faith of the men and women of the Indian tribes played an important part in the response to the medicine man's practices, but their work was not wholly dependent upon the faith or blind superstitious beliefs as many writers have intimated. I am sure that every Rosicrucian will understand what I mean by this, while others will probably seize hold of this one idea I have expressed and elaborate upon it until there is nothing left of my contention but the foundation of faith. Let those who are so obsessed with their own convictions follow such a trail of thought; it will lead them nowhere, and for the rest of us there are the facts long-established in history, and there will be no change of truth by their foolish belief in this regard.

Now in order that the medicine man might be duly and properly honored and respected, and looked upon as a unique being, his entire life had to be spent in an attitude of aloofness and superiority, and this had to begin at the very time of his birth, or prior, and had to be an important element in his early training and education, acting as a veil to shield him from the intimate glances and contacts of others.

Unquestionably, Cosmic Illumination, and the accompanying practice in the development of the inner intuition were responsible for much of the knowledge which each successful medicine man acquired. The fact that these medicine men of the different tribes recognized each other by certain signs and were able to hold intertribal conferences and consultations even when the chiefs of their tribes were at enmity speaks volumes for the existence of an unknown element of brotherhood that is worthy of more elaboration than I can

give it here. It was found that although these various tribes and their respective medicine men had no means of keeping abreast with European or even with later scientific and academic accomplishments and revelations, their medicine men were found to be well-informed in regard to many matters which science later discovered through its own laborious processes. In treating the work of these medicine men as an institutional system we can see that each generation of them, and each period of their activities presents to us a more highly illumined and scientifically informed worker than those who preceded him.

The knowledge and wisdom of the medicine man included not merely a great familiarity with all herbs and their potential therapeutic qualities, and their hygienic and prophylactic qualities, but they had to know as much as could be learned Cosmically, intuitively through observation, discussion, analysis, and study of the universe, the cosmogony, the movement of the planets, and their effects, the tides, the winds, the seasons, and even the causes of earthquakes, storms, cyclones, the coming of swarms of insects, pestilence, diseases, etc. Even today in southern Florida the white man has learned that the prediction of the remnant of the American Indians living there regarding the great cyclones, or coming of swarms of insects, is to be depended upon even though their predictions are made long before there is any other so-called scientific warrant for such predictions. They also had to be familiar with music, the law of rhythm and harmony, and the use of vowel sounds in songs, chants, and incantations. They had to know the effect of sound, light, heat, and color upon every living thing, and upon the human system, especially the inner, emotional system of man. They had to be familiar with tribal laws, governmental laws when they began to affect the standing of the Indian, and the laws and customs and habits of the animal and plant world. They had to understand the problems of engineering, structural building, the relationship of colors, their form in design, and many other similar subjects. They had to be familiar with the

interior as well as the exterior of man's body in a sense that is even astonishing in these days to men who are trained in white man's schools. While the elements of histology, pathology, physiology, and anatomy, as well as the cause of disease and its periods of development and cure, were not known to them under these names and terms, nevertheless, they understood them well.

All of the foregoing knowledge they had to be able to use quickly, rationally, and often with dramatic gesture in order to properly impress, astonish, and affect both the mind and the body of those who had faith in them. But more than all this the medicine man had to be able to be a real master of his own being. Illness never dared come into his own body, nor did he ever dare to show any trace of emotion, any effect of pain, torture, suffering, nor the least degree of sorrow or excitement, surprise, or disdain. While it is true that the chiefs of the tribes were also selected and prepared for their position in which they must be able to stand great endurance, and control their emotions and reveal nothing by any expression that might come to their faces and in many other ways be remarkable masters of themselves, nevertheless, the medicine man was surrounded with such an exceptional degree of mystery and so closely associated with a spiritual superiority that he was indeed a statue upon a pedestal and this pedestal he had to maintain as solid and permanent as of rock.

In regard to the early training of such a man I will recite a few incidents of my earliest days of preparation. I was taken when only three years of age away from observation into the wilderness, and there my father would fasten me to the trunk of a tall tree so that my face was toward the glaring sunlight. For an hour or more he would demand that I stare toward a distant object and keep my gaze fixed upon it without blinking a single eyelid, or without moving a single muscle of my body, and with a position as rigid as that of a stick. Then for periods of ten minutes or more, as I would now judge the time, he would demand that I turn my eyes upward toward the



glaring sunlight and gaze into its brilliancy without closing or winking my eyes for a single moment. The heat of the sun must not even cause me the least sensation. In the coldness of winter I was taken out into the snows and there naked made to stand as still and lifeless with the cold winds blowing around me, and the low temperature and ice cutting at my very bones, without a change of position, or the least expression of suffering, for periods that must have been half an hour, or more. I had to bathe in the coldest of icy waters, and in the hottest of waters.

I had to permit insects to crawl insidiously, never-torturingly over my nose, my forehead, my cheeks, the nape of my neck, or other tender spots without any twitching, without any expression in my eyes, or movement of my lips, or hands, that would indicate that I even felt what sometimes used to be worse than the cutting of a knife as far as my nerves and sensitive skin were concerned. I would have to lie down in the tall grass and remain motionless for long periods of half a day while my father, and sometimes my mother, would watch me to see that not a single blade of grass touching my body made any other motion except that which was in harmony with the swaying of the other blades of the tall grass moved by the gentle winds, if there was any wind at all. I had to crawl out on long branches of trees and lie flat and motionless in the most uncomfortable and delicately-balanced position for long periods without movement, and without causing the branches of the trees to sway. The test in this case was to lie so quietly for so long a time that birds easily frightened by our presence would think that my body was lifeless, and that the tree was unoccupied, and would come to the tree and sit upon the branches close to my body, while my father or mother would lie motionless in the grass nearby and watch.

As I grew older I was taught to be ready and prepared for shocks, surprises, and unexpected things. In the middle of the night noises would be produced suddenly in our sleeping place like the shots of a gun, or the explosion of some terrific powder, and my

father and mother would watch my reaction to see whether I would awaken from the noise and yet control my eyelids and not open them nor move a finger or foot to intimate that I was alive or even sensed the sound and yet I had to be conscious through partly opened eyelids of every move my mother would make so that I could make an accurate report to them. I had to learn to watch and observe in the darkest of moonless nights and within the darkest enclosures. I had to learn the various signal codes that were used by the burning of fire, the sending forth of streams of smoke, the imitation of the sounds of birds, the imitation of winds, and other sounds by which signals or messages might be conveyed short distances or long distances. I had to go on long fast periods to prepare myself for such a test in the future should an emergency arise. I had to learn how to eat all kinds of food and derive sustenance from them. I had to learn how to hunt for something that was nourishing in every conceivable kind of vegetation, and I had to learn how to hunt, swim, fish, and learn to prepare animal food in any manner, how to make clothing for myself out of skins of animals, how to weave, and how to protect myself if I needed protection.

Then came the study of the herbs and their extracts, and the manner of deriving from living plants that peculiar electric chemical that is their very vitality, and which is lost in the ordinary process of extracting the essence of herbs and plants in modern medical systems. Not until recent years when the eminent Rosicrucian in Italy discovered a way to extract the "electric essence" in liquid form from certain plants and preserve this in a tasteless, colorless form for the cure of various physical ailments did any white man ever equal the accomplishments of Indian medicine men in this regard.

The study of the diseases of the human body came next, and it was at this point that my preparation as an Indian medicine man was interrupted, and I went off to the white man's school to study his ways and to learn not only what he knew, but mostly what he did

not know. Then came the passing of my father, an old man living under special protection of the American Government, and the abrupt ending for all time of my preparation in the high art and mystical practices of my forbearers.

But I know that in the curing of diseases as I watched my father and one or two others work, the mysterious passes they made with their hands, and the peculiar antiquated motions of their dances, the swaying of their bodies, and the rhythmic movements which seemed to fascinate those who were ill and quite satisfy those who were concerned about the welfare of the patients, were not superstitious things derived from pagan beliefs and trans-

used by the medicine man which neither the patient nor his closest friends in contact with him during the treatment would observe or understand. It was the medicine man's business to see that they did not observe. The medicine man was not supposed to place any dependence or faith in material things, and yet he knew only too well the need of these material things in many cases. He was supposed to have performed all of his cures like he solved all of the intellectual riddles that came to him by the power of his magic mind, and by no other power. Had he reduced his system to a purely pharmaceutical method, he would have become in their minds the mere peddler of medicines, or the pioneer of the modern drugstore clerk. This would have robbed him

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I have seen them lean over and place their lips upon the lips of a person suffering with a contagious disease or whose condition was advanced to the last stages, and as though kissing him bring sudden vitality into his body. I have been amused at the comments of white men who have observed this or heard of it who have laughingly said, "How could the Indian medicine man's kiss be efficacious in the cure of a disease?" But they did not know that it was not a kiss, but the breathing of the Indian medicine man's vitality and a certain magnetical condition of the breath into the lungs and body of the patient that was bringing about a change. Nor could they observe how the medicine man at the same time as he breathed this vital power into the body of the sick one also held his fingers upon a certain part of the spine or at a certain point on the arm where contact would be made with certain nerves. Nor did the white man observer become aware of the fact that in the chant which preceded this part of the treatment certain vowel sounds had been accented or used almost exclusively for the sake of influencing certain centers of the nervous system. There were many and various things

used by the medicine man which neither the patient nor his closest friends in contact with him during the treatment would observe or understand. It was the medicine man's business to see that they did not observe. The medicine man was not supposed to place any dependence or faith in material things, and yet he knew only too well the need of these material things in many cases. He was supposed to have performed all of his cures like he solved all of the intellectual riddles that came to him by the power of his magic mind, and by no other power. Had he reduced his system to a purely pharmaceutical method, he would have become in their minds the mere peddler of medicines, or the pioneer of the modern drugstore clerk. This would have robbed him not only of their austerity and reverence, but of ninety per cent of his power to heal, and to guide and direct them.

It must be apparent to every rational-thinking person that even in these days of modern medicine, with which I am thoroughly familiar, that physician is greatest and most successful in his work who anticipates and meets the desires and expectations of his patients. If the patient is thoroughly convinced that his cure can come about only through the use of tonics or bitter medicines, it behooves the physician to cater to this anticipation, and he will frustrate the very effectiveness of his ability if he attempts to cure the body of its disease and mind of its illusions at the same time. If the patient is disdainful of medicine or tonics, or even of herbal extracts, the wise physician is he who applies either metaphysical or natural methods relying solely upon nature's forces outside of those that are found in plant life or mineral life. It is not a matter of cheating or deceiving or fostering the false illusions and beliefs of the human mind, but it is a matter of securing the cooperation of the greatest healing factor there is in the world, the mental attitude of the patient himself. In that in which the patient has most faith and to which he will, therefore, give complete submission and cooperation lies the greatest power for good when it comes to the material healing of the physical body. Since such faith and beliefs are of the



objective outer man they are, therefore, closely related to the nature and manifestation of the disease, and disease itself is of the outer man in its ultimate manifestation.

In another article sometime in the future I will deal with other phases of the Indian medicine man's magic for I believe this subject should be well understood by all of the thinking men and women of North America who are the political and national descendants of the early races of this continent. It may seem strange to say it, but it is, nevertheless, true that the American people know less about the early

founders and the fathers of the American races of people than do many of the orientals and those living in Europe. Perhaps the Americans are too close to the subject, and accept too much as a matter of fact, and undoubtedly they have been too greatly misled by popular story books and plays dealing with the American Indian. Whatever may be the cause it is certain that it is time that a change be made, and that the real facts about the life of the American Indians, and especially those who were their leaders and guides, should be known in a more positive, and authentic manner.

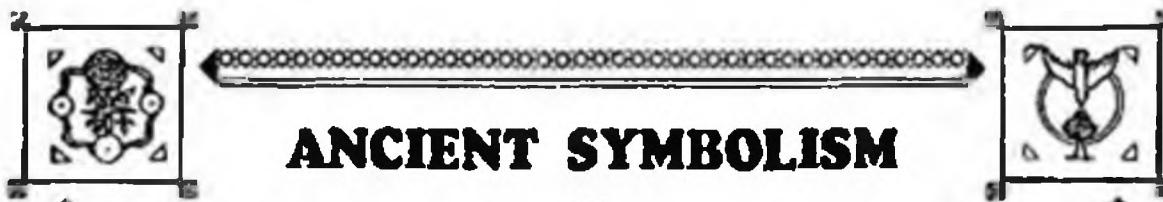


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ANCIENT SYMBOLISM

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Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.



THE ALL-SEEING EYE. In modern times the Eye may be used to represent the eye of The Supreme Architect of the Universe, but this is a limitation of the interpretation which the mystics of old and of today give this very ancient symbol.

To them the Eye is symbolical of sight, but especially of that clear sight which gives realization. When the Eye was adopted as the symbol of the Supreme Ruler of the Universe, it was intended to typify the all-conscious, or ever-conscious mind of God which sees all, and therefore knows all. In this sense the Eye came to be the symbol of Divine Consciousness or Cosmic Consciousness (called by some modern mystics, the universal consciousness).

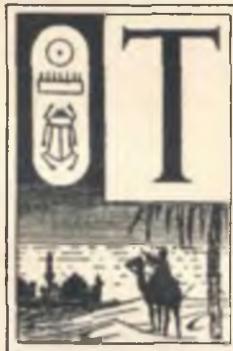
Therefore this Eye is said to rule over the Sun and the Moon, the Comets and the Stars, and likewise the heart of man: not that these obey [by volition] the ever watchful eye, as child obeys the parent in fear of the watchful eyes, but all nature manifests according to the divine scheme conceived in the mind of God and all such manifestations are ever the same, ever true to principle, because the Eye of Divine Consciousness directs the operations of all Cosmic laws.





Attaining New Individualism

By FRATER HARRY L. SHIBLEY, F.R.C.



HE newspapers of Great Britain, parts of Europe, and America, have been greatly interested in an interview recently granted by Hugh Walpole, the eminent British novelist, in which he has made a number of statements that appeal to the great writers and thinkers of the Western World as highly illuminating and highly prophetic.

As we read the statements made by Mr. Walpole, we are constantly reminded of the fact that these same statements were made by the Imperator of our Order over a year ago when he sat at a little table on the upper deck of an ocean liner crossing the Atlantic, and wrote the manuscript for that pamphlet known as, "1932 and You." The statements contained in that pamphlet were based on the statements made to the Imperator by various Rosicrucian masters in Europe who have for many years kept careful charts and diagrams of the cycles of progression of the human races in various parts of the world, and especially of those people of the Western World that will constitute the new generation and the new races of man.

It is interesting to find that Mr. Walpole, from his independent source of research and investigation, has come to many conclusions similar to those set forth in "1932 and You," as Cosmic decrees. For instance, Mr. Walpole made the following statements:

"America will move into a new stage, taking everything with her to a new, a higher plane. The old aims of material success will no longer be sharply divided . . . People must realize something is behind their general movement, and I believe in some kind of directing force behind the universe. That is not a hopeless thing at all, even scientists agree. History shows us that always when civilization gets very materialistic, it crashes. Perhaps this is just a coincidence, but, nevertheless, it is a fact. The same with nations and private individuals."

Mr. Walpole toured America as a lecturer, and had the opportunity to contact the modern ideas of this country and compare them with the modern ideas of his own country, and he has arrived at various conclusions which convince him that a new generation of thinking men and women will rise up out of the present conditions both here and in Europe, and that this new generation with a new view-point of life, and with new ideals and new tendencies, will become the saving race of the world. He advocates that men and women will fully adjust themselves to



the changing conditions and find opportunity daily for meditation, self-analysis, and the adjustment to general conditions within them and around them. He urges that men and women get used to this modern world, and modern times, and modern ideas, rather than making a fuss about it, and becoming restless. He warns us that the new generation of young people will carry on with modernism and with newer ideas, regardless of all of the fuss and criticism that the older folks may make, and that it is up to the older folks to change their view-point rather than attempt to change the view-point of the new generation.

Mr. Walpole is enthusiastic in recommending the return of the contemplative life. He says that persons need not go into monasteries to achieve it, but that they can sit down in the midst of the modern hustle and bustle of our present day life, and find absolute quiet and tranquillity, and at the same time an opportunity to develop the new individualism that has already taken deep root in the consciousness of the younger people, and which will constitute the law of life with the new generations.

Unquestionably the high speed at which the younger people are living today will soon lose its fascination for them, and they will in turn adopt a more moderate speed of living interspersed with periods of contemplation and rest. The new generation will have attained the saturation point in the lives of its individuals before the age of thirty, as far as modern speed and extreme action is concerned. In other words, by the time the new individuals of the new generation have reached the age of thirty they will have drunk deeply and fully from the cup of life, and then they will be ready to look upon the remainder of their lives philosophically, tranquilly, and with proper evaluation of all elements. In this regard they will be in advance of the older persons who were forced to lead a slower life during the early part of their childhood, and who could begin to indulge in the speed of life only after their thirtieth year. This robbed the older people of the time as well as the incentive for contemplation, meditation,

and tranquillity which they should have indulged in and enjoyed during the greatest creative periods of their lives from thirty to fifty years.

If Mr. Walpole from mere casual observances while traveling in this country could discover these important facts, how really great they must be and how important it is for us in the Western World to discover them for ourselves and take advantage of them. Life does move in cycles, not all of a hundred years as Mr. Walpole guesses, but of various lengths of time, and the world today has reached a crucial point in many of the concurrent cycles. Out of the restlessness that is always to be found at the close of these cycles must come the beginning of new cycles with new ideas, new opportunities, and new rules of life. But these new opportunities are not limited to the younger people of the new generation, but to the older folks, too, who will adjust themselves to what is being brought about by the younger people.

The development of new individualism or the development of the self-expression and mastership is the highest work and effort of human beings. It should be the aim and ambition of every progressive individual, whether young or old, to develop the personal individualism of the inner self to the highest degree of expression and performance. It is not a matter of individual versus individual, nor even of the rise and dominance of super-individualities. It is a matter of collective and unified development of all individuals upon the basis of higher individual expression.

The Rosicrucian Order with its unique teachings has always been a leader in the promulgation of this idea, and we are glad to see that the prophecies and statements made by the Masters in Europe as set forth in the pamphlet issued by us last year are now being verified by the observations and studies of thinking men and women in various parts of the world. It is merely another illustration of how the Rosicrucian method of analysis and universal direction of human effort is sustained and supported by the revelation of acts in individual and national life.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

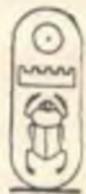


WE FIND that the work of the Cathedral of the Soul is spreading into various forms of application and benefit not originally anticipated by us but now very definitely endorsed by every department of our organization.

We find that our members are recommending the Cathedral of the Soul contact periods to the many hundreds of persons they meet daily who are seeking mental, physical, moral, and financial relief. To these per-

sons the Cathedral is explained and a copy of "Liber 777" is given so that each of them may be united with us in our contact periods and each derive the benefit of appealing directly to the Cathedral for the things he requires. This is having two definite and very important results. First, the needy are receiving wonderful benefits, thus bringing them many forms of relief, and secondly, the needy are being taught the value of attempting to help themselves by appealing directly to the Cosmic rather than casting their burdens and desires upon the shoulders of others and asking them to do for them what they should do for themselves.

Our mail is filled with reports from persons showing that while not members



of our organization, they are in sympathy with the work we are doing and have derived wonderful benefits from the Cathedral periods. For this reason we suggest that this work be spread as generally as possible and that whenever anyone appeals to us as a member of our organization for any help or you see an opportunity of helping someone, give them a copy of "Liber 777" and point out to them the fact that the great portal of the Cosmic is open to them as well as to the members of our organization and that they can make their appeals directly to the Cosmic through the Cathedral instead of through some other human here on earth.

This is certainly a wonderful development of the original Cathedral idea and it brings us great joy and happiness to have one of our departments serve so many thousands of persons in these trying times.

The Work Among Children

The next important development of the Cathedral has been the use of its periods for parents and friends of children who are working with children in the guidance of their proper spiritual and moral development. Parents and friends are teaching children between the ages of six and sixteen to use the Cathedral periods for their own benefit in their various requirements and for prayer and spiritual unfoldment. If you have children in your home it would be well indeed for you to let them use your sanctum to make at least one contact with the Cathedral each day, thereby teaching them the value of the uplifted consciousness and the privilege of holy communion by attunement with the Cathedral and the Cosmic. Let them take their little trials and tribulations, their problems and desires into the sanctum and seek inspiration and guidance there. This will be teaching them a fundamental custom and habit of life that will be of the utmost value to them as time passes on.

Work of the Junior Rosicrucians

Masters of Lodges and Chapters who desire to participate in this work, will receive the special information prepared for this purpose, by writing to the

General Secretary of the Junior Rosicrucian Order.

Parents who wish their children to join one of the Junior Lodges, may take them to one of the Lodges mentioned below at the regular meeting time. Or they may communicate with the Master or Secretary for more information. Junior Lodges are being contemplated in several other places. There may be a group starting near you. Write to the Secretary for this information, and the report of Junior Work for 1932.

Junior Work in the Home

Parents with young children, or those too far from Junior Lodges, are trying various methods to interest their children in the Rosicrucian way of life. We have the co-operation of 24 homes, representing over 36 children, in preparing material for this purpose. We want at least 100 active research workers on this problem of preparing suitable literature for the home. Send in your ideas, when you write for information.

* * *

Hermes Lodge—E. E. Chaffey, F. R. C., Master; AMORC Egyptian Temple, 672 Lafayette Park Place, Los Angeles, Calif. Junior meeting of "Light Bearers," every Sunday morning at 10:30 a.m.

Francis Bacon Lodge—William Ballam, Master; AMORC Temple, 1665 Polk St., San Francisco, Calif. Junior meetings first and third Sundays of each month at 6:30 p.m.

Oakland Chapter—Secretary, Gertrude Platt, 2309 E. 22nd St., Oakland, Calif. Junior meetings on first and third Sunday evenings of each month at 7:00 p.m. (Tri-L Club meets at 1419 Harrison St., Oakland.)

Seattle Chapter — A. C. Runte, Master; 301 Haight Bldg., Seattle, Washington. Junior meetings of "Gizeh Lodge," every Sunday afternoon, 3 p.m.

Victoria Lodge — C. A. Phillips, Master; The Bourne, Shore Road, Victoria, British Columbia, Canada.

Toronto Lodge—B. F. Wakelin, Junior Leader, 1279 Dufferin St., Toronto, Ontario, Canada.

New York—Secretary, Paul E. Sangals, 170-11, 88th Ave., Jamaica, New York.

British West Indies—Secretary of Junior Groups, Joseph Alexander, P. O. Box 16, Kingstown, St. Vincent, B.W.I.

Dutch East Indies—Secretary, Mrs. M. C. Leydel, F. R. C., Karanglempel, 10 Semarang, Java, D. E. I.

Junior Groups Under Consideration

San Diego Chapter—Sam W. Saunders, Master; 3720 Crestwood Place, San Diego, Calif.

San Bernardino—M. O. Phetteplace, Secretary; 308 D St., San Bernardino, Calif.



The Universal Law of Triunity

By FRATER G. N. GARRISON



EE, John, here's a notice in the paper of the death of old Mrs. Spikens. And now we're bound to hear of two more deaths of persons we know."

"What makes you say that, Hazel?"

"Because it's an old saying, and a true one, that when anyone we know, dies, there will always be two more we know die within a very short time. I have never known it to fail. People always die in three's. Just wait and see."

Hazel, of course, was referring to transition and, whether or not she was right concerning the triunity of transition, is entirely outside the scope of this short article. Hazel did, however, in her own crude way, express a great truth of which she was little aware—that of the triunity of all physical manifestation. Perhaps if we consider a few common objects with which we are all more or less familiar, without in any way attempting to classify them, in fact, if we take these objects at random, the wonderful truth of this principle will become evident even to a skeptic.

Let us consider first, then, an ordinary book. A book—any book—

consists of three essentials, and of three essentials only: First and foremost, it must have pages; for the obvious reason that nobody ever heard of a book without pages. Such a creation does not, and cannot exist. Next, it is necessary, in some manner, to bind these pages together; in fact, our ensemble would not be a book unless the pages which comprise it ARE bound together. And, lastly, to complete this thing called a book, we need covers. The objection might here be raised that the covers may be entirely removed from a book but that it would, nevertheless, still remain a book. True, but in that event, the first and last pages would then constitute the cover. Since a book would have a very short life indeed without substantial protection, covers are used for that purpose. A book, then, consists of pages, binding, and covers—expressing the law of the triunity of manifestation.

Such a lowly object as a common chair admirably fulfills this same universal law, for, as silly as it may seem, a chair MUST have legs on which to stand. Whether it has three, four, or a dozen legs, and whether or not the legs have rockers attached to their bottoms, does not affect the triunity of the chair. Paraphrasing Ellis Parker Butler, "Legs is Legs." Then, too, we wouldn't give much for a chair without a seat. And a chair without a back is simply unthinkable



—in fact, a number of legs and a seat without a back is not a chair at all but a stool. So, in this case, in order to have a chair we must, of necessity, have legs, a seat, and a back. Our Law of Three, our Triunity of Manifestation, is again demonstrated.

Even most religious doctrines obey this law of triunity. For instance, Catholic theology teaches that, in the hereafter, there is a heaven, a hell, and a purgatory; while most Christian theology, including the Catholic, believes in, and pays homage to, a Father, Son, and Holy Ghost. And our beloved Rosicrucianism, although not a religion, does not escape this Law of Three; for it may conveniently be divided into three principal Grades or Classes: the Neophyte, the Postulant, and the Illuminati.

Human existence, whether on the physical or Spiritual plane, likewise obeys the Law of Three in that it consists of birth, life, and transition. And, while on the physical plane, a perfect triunity is no better or more fully represented than in the human relations of male, female, and offspring.

Your breakfast in the morning is followed by a lunch (or dinner) at midday and a dinner (or supper) at night. Again the Law of Three. The food you eat during the day goes into your body, but your body is only one of three general classifications of man's physical entity; the other two being his limbs and his head.

Our calendar, too, obeys the Law; for a year is divided into months, weeks, and days; while a day is divided into hours, minutes, and seconds.

If, during your vacation you intend to travel, you could do so in one or more of only three ways—you could travel by land, by sea, or by air. You could travel in no other way.

In front of your home there is, perhaps, a beautiful tree. That tree obeys the law of the triunity of manifestation just as surely as does the book or the chair or any abstraction we have so far considered. For a tree consists of a trunk, branches, and leaves. It consists of other things, too, such as roots, sap, bark, twigs,

seeds, flowers, etc., but all of these supplementary additions, while vital to the proper evolution, maturity, and propagation of the tree, are, nevertheless, not as essential to the physical manifestation of the tree as are its trunk, its branches, and its leaves.

Music, regardless of how or in what manner rendered, must manifest as sound, rhythm, and melody; an absence of any one of these three would mean that we would not have music. Musical instruments, on the other hand, fall into three classes, and into only three classes. They are percussion, wind, and string.

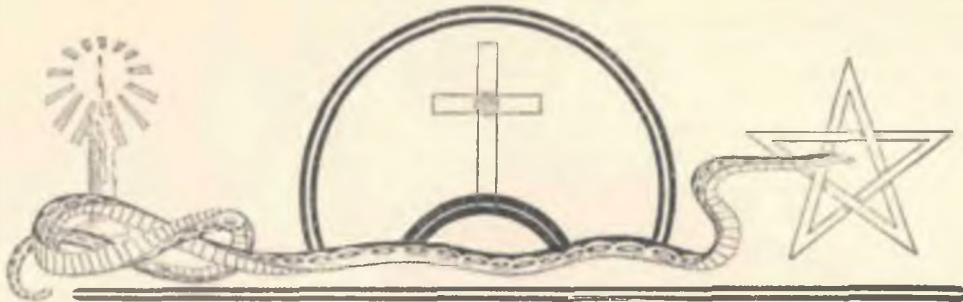
Then, too, any conceivable color or shade of color may be reproduced by the proper mixing of but three primary ingredients: red, yellow, and blue.

If you wish to communicate with another, there are but three ways in which such communication is possible: by speech, by writing, and by signs.

A magnet, whether permanent or electro-, in order to be a magnet, must have a positive pole, a negative pole, and lines of force, while all matter that comes within the knowledge of the human senses, has length, breadth, and thickness and there are but three kinds of matter: solids, liquids, and gasses.

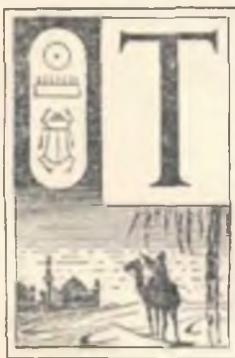
Vacuum tubes, as used in your radio, were not always the almost perfect instrument they now are. At one time they consisted merely of a filament and a plate. Dr. Lee DeForest added a third element, or grid, and, although probably unaware of the fact that, in so doing, he was but obeying the Law of Three, by that very process we are indebted to him for our vacuum tubes of today. Even the voltages used in the operation of vacuum tubes are divided into three classifications, namely, "A," "B," and "C."

The above list could be extended almost indefinitely, but we believe that we have given a sufficient number of unrelated instances where the law of the triunity of manifestation decidedly applies to indicate that this great law applies to everything, every condition, and every manifestation throughout the universe.



Moral Influence of Symbols, Signs and Mysteries

By FRTER S. J. MARX

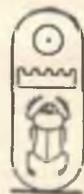


HERE is a skeptical and material spirit these days that repudiates all RITES, FORMS, BADGES OF DISTINCTION, and SYMBOLIC LANGUAGE. "Where is the utility of these things?" men are constantly inquiring. There are many among us who pretend to see no reason in ceremonies and decorations which do not confer an immediate MATERIAL benefit. They do not seem to know that the spiritual is incarnated in the MATERIAL—that reason can NEVER BE DISEMBODIED—that truth never makes so deep an impression as when it is proclaimed by solemn ceremonies, or shadowed forth by appropriate representation, or embodied by art and beautiful forms.

Fraternal organizations are often opposed by many who approve of their general objects, because of their instructions and rituals, and they employ decorations and solemnities as instruments by which they may accomplish their purpose. But this, instead of marring the beauty of organizations, in our opinion, surrounds them with additional

attractions. For ourselves, we cannot find language sufficiently strong to express our deep abhorrence of this unsanctified spirit, which, could it get itself elected to the kingship of the world, would pluck from the skies the last star, and from the earth, the last flower—divest life of all its embellishment, rob the universe of its beauty, because that beauty has no MATERIAL utility—and in a word, dry up the very fountains of spiritual life!

One of the very greatest errors of the age is the constant employment of the naked, abstract reason, in all instruction, whether moral, scientific, or religious; the reducing all percepts to words, and the incessant addressing of the understanding, as if men were not creatures of imagination and soul, as well as of spirit and reason. By discarding the language of symbols, which through the imagination speaks to the soul, we lose the most efficient and powerful means of imparting religious and moral instruction. Mere words never make a lasting impression on the heart, nor do they ever stir up profound emotion, unless they are accompanied by some significant acts, gestures, or attitudes, on the part of the speaker, or are wrought up in a highly metaphorical and symbolical style. Words may enlighten the understanding, but ACTS, CEREMONIES, IMAGES, address the profoundest sentiments of the heart. That faculty which



we denominate reason, the spirit, whose appropriate instrument of utterance is speech, is not the source of activity, nor is it the noblest element in man. It OBSERVES, DETERMINES, and JUDGES; but its JUDGMENTS are generally partial, negative, and selfish; never does it elevate the soul, nor fill it with a divine enthusiasm; it creates no heroes, nor has it ever accomplished any great thing for humanity! It is the SOUL which acts, which makes men brave to face danger, and strong to endure fatigue; and the SOUL'S LANGUAGE is not VERBAL, but symbolic and ritual. Not a man lives but feels, at times, that language, in its happiest combinations, is all too weak to express those burning thoughts which oft stir up his soul into a very tempest of emotion. Hence religion, which concerns the soul intimately, is always in its truest state associated with a ritual, the more imposing, sublime, and beautiful the better.

"I observe," said J. J. Rousseau, "that, in modern times, men are swayed chiefly by force and interest, whereas the ancients acted and were moved by persuasion, and by the affections of the soul, because they did not neglect the language of the signs." . . . Before force was established, the gods were the magistrates of the human race," as indeed they ought to be now, "before them all men made their covenants and pronounced their promises; and the face of the earth was the Book where their records were preserved. Rocks, trees, piles of stones, consecrated by their acts, and rendered respectable to those rude men, were the leaves of the book, open forever to the inspection of all. The faith of men was more certainly secured by these dumb witnesses—these gross yet august monuments of the sanctity of contracts, than it is today, by all the vain rigor of the laws."

It seems to us that this thought is founded in a true philosophy and is a result of a wide and profound study of the nature of man. It can not be doubted that the chief reason why the church of Rome has continued to maintain so powerful an empire over the conscience of man is, that she has been true to the wants of human nature in preserving a worship, sublime, symbolical, and poetical, which always must and will command the reverence of sensible and im-

aginative beings. There never was a government more efficient, more wisely and justly administered, than that of Rome in the happier days of the Republic. With the Romans all was ceremony, representation, and show. Garments were varied according to age and condition; heroes were crowned with diadems of gold, or wreathes of flowers or leaves; and all this made a deep impression on the heart of every citizen. On the other hand, a government must be weak which lays aside all official decorations and public ceremonies, because in doing this, it refuses to address all the faculties of the human soul, and does not respond to all the desires of the heart.

Neither could any religious sect extend itself very widely, unless in some way or other it provided for this want. Nor could the benevolent Order of Rosicrucians, grand and beautiful as is its central idea, and excellent as are confessedly its objects, make any considerable progress, or maintain its influences, and efficiency, divested of its rites, symbols, and mysteries.

The truest and most expressive and useful of teachings has far less of words than of ACTION. Moral ideas, expressed by signs, have infinitely more power than when uttered by words. When Alexander the Great applied his seal to the lips of his favorite minister, he enjoined on him secrecy and silence far more effectually than he could have done in a long discourse. The priest of Rome making the sign of the cross on the brow of the new-born child, says infinitely more than does the Protestant clergyman in his dedicatory formulary, let it consist of ever so many WORDS! Signs, being the indices of absolute truth, often have an influence which, if we consider it well, will be found to be quite magical. We walk, for example, at midnight along the streets of one of our large country towns. Before us stands a store-house, filled with valuable merchandise; its windows are unguarded, and a light tap with the end of a stick will be sufficient to break a pane of glass, making an entrance through which a man may pass with ease. The doors, it is true, are closed and locked. Now, why is it that the thief, in his predatory excursions, does not enter there and despoil the slumber-

ing merchant of his money and goods?" There is no PHYSICAL FORCE sufficient to prevent it. A blow of the fist will open a passage through the window, and a few well directed strokes of the arm, with the proper instrument, would shiver the bolt into fragments. Yet year in and year out, it stands there, safe. Why is this? It is because there is upon the door a SIGN—a sign of power! Yet that lock, as so much steel or iron, as a mere physical force, can give no real security; for as we have said, a few blows of the arm would destroy it. It is the MORAL IDEA there enshrined, and which, day and night, stands sentinel in its iron watch-tower, and says to each passerby, "Thou shalt not enter!"

From these facts, and what we observe of life, we infer that all the arrangements of our Order—our symbols, signs, mysteries—are in harmony with nature, and have a relation with what is divine and best in the human soul. Life, we have remarked before, is, at the present time, too prosaic; we are too material—to skeptical. We foolishly think that what does not add to the store of our material wealth—which does not liberally clothe us, feed us, warm us, has no useful end. We have too little faith in spiritual influences; whereas, nothing can be more certain that this prodigality of decoration which we discover in the universe is most intimately associated with the very highest interests of the soul. It is through the symbolic language of the universe that God speaks to his children, and whence come those spiritual influences which disengage the soul from the trammels of matter, and exalt it to a oneness with God. Were the beauty which shines in the universe—beauty which has no perceptible connection

with our physical utility or temporal interest—extinguished, the medium of communication with God and the soul would be closed up, the soul would perish, and man would fall to the level of brutes.

But, thanks to the wise Creator, He has not only made the world, and richly replenished it with what is necessary for our temporal convenience, he has also created it BEAUTIFUL, and thus provided for the Soul's wants.

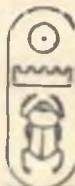
Probably all of one half of our moral growth—one half certainly of whatever perfection we possess, may be attributed to that wonderful influence—scarcely recognized, because so uniform and quiet—which Nature, through her beauty, exercises upon all men. No man can give himself up to a communion with the beautiful, without feeling himself wonderfully moved by a mysterious attraction, and hurried away, as it were, from the visible and material universe, towards some invisible centre—some diviner sphere. His heart beats in sympathy with the Soul of Nature; all that is particular, individual, selfish, vanishes, and the current of universal being sweeps though his soul; he is conscious of the being of PURITY, a beauty superior to his.

So long, therefore, as the Creator is so prodigal of decoration, let not the partisans of utility accuse us of folly for employing regalia and other decorations, as instrumentalities of good! The world itself goes in regalia and does not disdain a collar and an apron—a collar of silver clouds, gemmed with stars and embroidered with rainbows; an apron curiously wrought with symbolic devices in flowers and foliage!—and thus sets us an example worthy of imitation.

EASTERN ROSICRUCIAN RADIO BROADCAST

For the benefit of members and friends of the Rosicrucian Order, AMORC, we have arranged for a broadcast of a mystical Rosicrucian program with excellent music from one of the largest stations on the Atlantic Coast. Be sure to listen in, and have as many of your friends and acquaintances as possible listen in also. Inform them of the schedule appearing below so that they may enjoy this program.

The Radio Station is one of the most prominent of the Columbia Chain. It is WCAU, Philadelphia, Pennsylvania, 50,000 Watts, broadcasting on a frequency of 256.3 meters, or 1,170 kilocycles. The time of the broadcast is every Tuesday starting with January 17th and continuing through to and including the 31st of January. The program starts at 9:30 P.M., Eastern Standard Time.



PAGES from the PAST



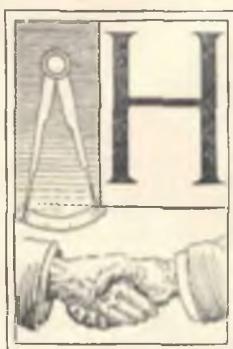
ROGER BACON

Each month there will appear excerpts from the writings of famous teachers and thinkers of the Past. This will give our readers an opportunity of knowing of these lives through the presentation of writings which typify their thoughts. Occasionally such writers will be presented through the translation of other eminent authors or thinkers of the past.

This month we introduce to you Roger Bacon. He was born in 1214. He was educated at Oxford. After graduating from Oxford, he went to the University of Paris to study. While there he became concerned with the ancient knowledge and sciences preserved by the Arabs, and he enjoyed spending more hours in discussing on science than in discussing theology with the theologians at the university. At that time there was very little scientific spirit in the land due to the churches' suppression of the ancient sciences and also due to the churches' great concern with theological dogma and creed. He came back to England in 1250 and spend much time in study and experimentation. He joined the Franciscan Order. In 1257 the Order interdicted his lectures because they claimed that they were too closely aligned with magic.

Roger Bacon was a deep student of mysticism and of occultism. Many of his writings are allegorical. The symbols which he used to signify certain fundamental forces of the universe have led many a superficial student of his life to think him a devotee of Black Magic. They failed to realize that it became necessary because of the persecution of those discoursing on mysticism, occultism, and science in his time, to veil their subject matter. Later his books were condemned by Jerome de Ascoli, the general of the Order. He was thrown into prison and remained there for fourteen years. He was freed in 1282 but died two years later. His greatest work was the *Opus Majus* which is considered an encyclopedia of knowledge of his time. It contained two primary ideas of importance—the first is that in order to be a science, a subject must be sufficiently understood to be mathematically stated; the second is that experience is all important in scientific investigation. Roger Bacon's name has been associated with the invention and perfection of gunpowder. He also wrote of cars of the future that would be self-propelled and of boats that would be propelled by a force of some sort and be free of oars and sails. From his revelations he wrote of devices which even today might seem fantastic, but which in our progressive era we cannot exactly set aside as an improbability, for even those things which we have not even conceived of and which were written about by Bacon are more probable than the other things which he wrote about and which in his time seemed fantastic but which have come to pass.

In contributing to the knowledge of humanity, he depended upon two sources for his wisdom—scientific investigation of the mysteries of the universe and Divine revelation. He gives equal credit for the knowledge that was his to these two sources. It is because of his dependence upon revelations, or what we might term "Cosmic intuition," that many of the later materialists, scientists, depending upon pure investigation and research, through their objective senses, caused the biographies ridiculing Bacon. Today, when the limitations of the senses are reached, rather than admit that a thing does not exist, there is a tendency toward resorting to a metaphysical inquiry into the subject. The following is an excerpt from Bacon's works on experimental science.



AVING laid down the main points of the wisdom of the Latins as regards language, mathematics and optics, I wish now to review the principles of wisdom from the point of view of experimental science, because without experiment it is impossible to know anything thoroughly.

There are two ways of acquiring knowledge, one through reason, the other by experiment. Argument reaches a conclusion and compels us to admit it, but it neither makes us certain nor so annihilates doubt that the mind rests calm in the intuition of truth, unless it finds this certitude by way of experience. Thus many have arguments toward attainable facts, but because they have not experienced them, they overlook them and neither avoid a harmful nor follow a beneficial course. Even if a man that has never seen fire, proves by good reasoning that fire

burns, and devours and destroys things, nevertheless the mind of one hearing his arguments would never be convinced, nor would he avoid fire until he puts his hand or some combustible thing into it in order to prove by experiment what the argument taught. But after the fact of combustion is experienced, the mind is satisfied and lies calm in the certainty of truth. Hence argument is not enough, but experience is.

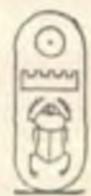
This is evident even in mathematics, where demonstration is the surest. The mind of a man that receives that clearest of demonstrations concerning the equilateral triangle without experiment will never stick to the conclusion nor act upon it till confirmed by experiment by means of the intersection of two circles from either section of which two lines are drawn to the ends of a given line. Then one receives the conclusion without doubt. What Aristotle says of the demonstration by the syllogism being able to give knowledge, can be understood if it is accompanied by experience, but not of the bare demonstration. What he says in the first book of the Metaphysics, that those knowing the reason and cause are wiser than the experienced, he speaks concerning the experienced who know the bare fact only without the cause. But I speak here of the experienced that know the reason and cause through their experience. And such are in their knowledge, as Aristotle wishes to be in the sixth book of the Ethics, whose simple statements are to be believed as if they carried demonstration as he says in that very place.

Whoever wishes without proof to revel in the truths of things need only know how to neglect experience. This is evident from examples. Authors write many things and the people cling to them through arguments which they make without experiment, that are utterly false. It is commonly believed among all classes that one can break adamant only with the blood of a goat, and philosophers and theologians strengthen this myth. But it is not yet proved by adamant being broken by blood of this kind, as much as it is argued to this conclusion. And yet, even without the blood it can be broken with ease. I have seen this with my eyes; and this must

needs be because gems cannot be cut out save by the breaking of the stone. Similarly it is commonly believed that the secretions of the beaver that the doctors use are testicles of the male, but this is not so, as the beaver has this secretion beneath its breast and even the male as well as the female produces a secretion of this kind. In addition also to this secretion the male has its testicles in the natural place and thus again it is a horrible lie that, since hunters chase the beaver for this secretion, the beaver knowing what they are after, tears out his testicles with his teeth and throws them away. Again it is popularly said that cold water in a vase freezes more quickly than hot; and the argument for this is that contrary is excited by the contray, like enemies running together.

They even impute this to Aristotle in the second book of Meteorology, but he certainly did not say this, but says something like it by which they have been deceived, that if both cold and hot water are poured into a cold place as on ice, the cold freezes quicker (which is true), but if they are placed in two vases, the hot will freeze quicker. It is necessary, then, to prove everything by experience.

Experience is of two kinds. One is through the external senses: such are the experiments that are made upon the heaven through instruments in regard to facts there, and the facts on earth that we prove in various ways to be certain in our own sight. And facts that are not true in places where we are, we know through other wise men that have experienced them. Thus Aristotle with the authority of Alexander, sent 2,000 men throughout various parts of the earth in order to learn at first hand everything on the surface of the world, as Pliny says in his Natural History. And this experience is human and philosophical just as far as man is able to make use of the beneficent grace given to him, but such experience is not enough for man, because it does not give full certainty as regards corporeal things because of their complexity and touches the spiritual not at all. Hence man's intellect must be aided in another way, and thus the patriarchs and prophets who first gave science to the world secured inner light and did not rest en-



tirely on the senses. So also many of the faithful since Christ. For grace makes many things clear to the faithful, and there is divine inspiration not alone concerning spiritual but even about corporeal things. In accordance with which Ptolemy says in the Centilogium that there is a double way of coming to the knowledge of things, one through the experiments of science, the other through divine inspiration, which latter is far the better as he says.

Of this inner experience there are seven degrees, one through spiritual illumination in regard to scientific things. The second grade consists of virtue, for evil is ignorance as Aristotle says in the second book of the Ethics. and Algazel says in the logic that the mind is disturbed by faults, just as a rusty mirror in which the images of things cannot be clearly seen, but the mind is prepared by virtue like a well polished mirror in which the images of things show clearly. And this is our experience, because a known truth draws men into its light for love of it, but the proof of this love is the sight of the result. And indeed he that is busy against truth must necessarily ignore this, that it is permitted him to know how to fashion many high sounding words and to write sentences not his own, just as the brute that imitates the human voice or an ape that attempts to carry out the works of men, although

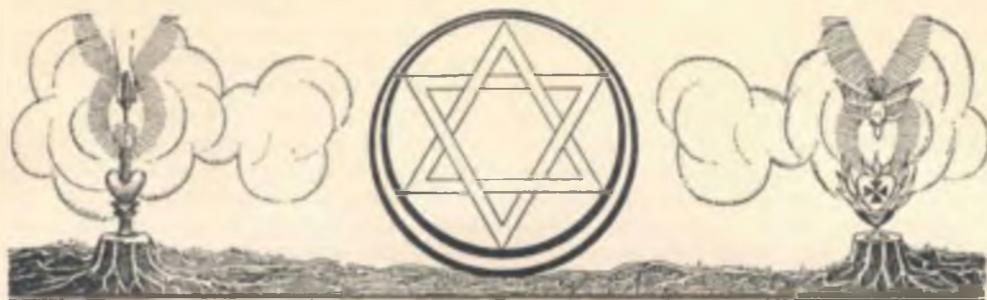
he does not understand their purpose. Virtue, then clears the mind so that one can better understand not only ethical, but even scientific things.

The third degree of spiritual experience is the gift of the Holy Spirit, which Isaiah describes. The fourth lies in the beatitudes which our Lord enumerates in the Gospels. The fifth is the spiritual sensibility. The sixth is in such fruits as the peace of God, which passeth all understanding. The seventh lies in states of rapture and in the methods of those also, various ones of whom receive it in various ways, that they may see many things which it is not permitted to speak of to man. And whoever is thoroughly practised in these experiences or in many of them, is able to assure himself and others, not only concerning spiritual things, but all human knowledge. And indeed, since all speculative thought proceeds through arguments which either proceed through a proposition by authority or through other propositions of argument, in accordance with this which I am now investigating, there is a science that is necessary to us, which is called experimental. I wish to explain this, not only as useful to philosophy, but to the knowledge of God and the understanding of the world: as in a former book I followed language and science to their end, which is the Divine wisdom by which all things are ordered.

ROSIKRUCIAN LECTURE TOUR

A member of the Grand Lodge staff is leaving the first of the year on a lecture tour. He will visit the principal cities of the country, and later Canada, and will address the members in the territories in which he visits on the Rosicrucian principles and teachings. Members will also have an opportunity of bringing their friends and acquaintances on a special night open to the general public. OF OUTSTANDING IMPORTANCE is the fact that accompanying him will be a technician from the Rosicrucian laboratories here in San Jose, who will have with him the most modern, professional sound and talking motion picture equipment.

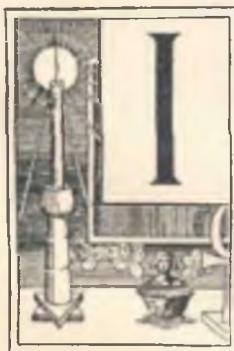
The motion pictures will be extremely enlightening, and have been especially produced for the Rosicrucians. They will consist of an exhibition of a travelogue through the Rosicrucian headquarters, Museum, Temple, buildings, etc., with addresses by the principal officers. This is the first time, in so far as we are able to determine, that any organization of this kind has used such ultramodern equipment and produced a special moving picture for its own purposes. This far exceeds the old-fashioned stereopticon slides. If the lecturer on his tour at this time is to visit your city, you will be notified in ample time with a special communication. If he does not reach your city on this tour, he will undoubtedly do so on a later tour sometime during the new year. Do not write in for the itinerary as you will be notified from the Grand Lodge, as said above, if he is to lecture in your city. In the February issue of the Rosicrucian Digest a list of the cities to be visited on this tour will be published.



The Mystical Development of a Child

LITTLE JACKIE MERKLE DEMONSTRATES HOW EASILY
WE MAY TRAIN OUR CHILDREN

By THE IMPERATOR



middle class cities his wonderful psychic development.

Not only have I watched Jackie Merkle at work in the theater and have had our members do so also, especially in Hollywood where he visited their homes and went out riding with them to the seashore, the mountains, and the valleys, and upset all of the routine work at the movie studios with his astonishing performances, but I have had him in my sanctum for over an hour for the closest kind of test and examination and spent part of a Sunday evening with him in the lobby of a theater, watching him when off guard, so to speak.

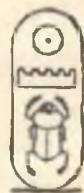
Jackie Merkle at present is not quite five years of age and what he is doing now he has been doing more or less publicly for the past year. He is one of the most charming, handsome, little fel-

AM SURE that all of our members will be glad to know some of the facts regarding the newest of child wonders, little Jackie Merkle, who is now on his way across the United States demonstrating in the theaters of all of the largest and

lows of his age that anyone would find anywhere, and while speaking of his personal appearance — small, chubby, light complexioned, and with a head covered with riotous blond curls, and large soulful blue eyes—I want to say that there is something of that high cultural development about his make-up and his soul personality that plainly indicates that his psychic development has reached very deeply. He is a typical boy in every sense and very playful even in the midst of his serious work. In fact, he does not take his work seriously at all, except when on the stage.

He is the son of a man who is not very greatly developed in a psychic sense and who spent most of his lifetime as an acrobat on the vaudeville stage. Jackie's mother passed away when he was very young and the father trained him physically, intending to take him into the acrobatic troupe. In fact, he reached so high a stage of physical development in his four years that he was even trained to box, and such fighting men as Jack Dempsey, have put on gloves with little Jackie and playfully boxed with him and have expressed their admiration of his fine physique.

According to the father's story, he noticed when Jackie was very small that there was a very close attunement between himself and the youngster. This attunement was of a sort of emotional kind at first and then appeared to be



even deeper than this. The father took advantage of this and trained the boy to concentrate on his father's mind so that they might exchange thoughts. He had no definite purpose in mind in doing this, other than to keep the boy close to him mentally and spiritually during their proposed trips around the country in their acrobatic work. The father rightly judged the value of such attunement in caring for such a young child without the assistance of a wife and mother.

As weeks and months passed, however, he found that the boy's periods of practice in concentration on his father's mind while they would sit in their dressing rooms waiting for their call, or while on the railroad trains, resulted in the boy's ability to sense the thoughts that were passing through the father's mind. One day he discovered that just as he was about to ask Jackie to bring him his slippers, Jackie spoke up and said, "You want your slippers and I will get them." Seizing upon this possibility of mind reading the father proceeded to practice the sending of definite short thoughts to the boy and the successful results were far greater than the law of averages would account for on the basis of guessing or pure intuition reasoning. Then began a year's intensive practice of thought transmission on the part of the father, and thought reading on the part of the little boy.

We must take into consideration that the boy was too young to read or write and had no schooling of the ordinary kind whatever. Even at the present time Jackie is unable to read in writing any of the words that he so easily and glibly pronounces in his demonstrations. I have noticed that even when he is off guard in his playful moments his own name written on a piece of paper, or printed on some card does not even attract his attention and he does not even recognize it.

The stage of development is finally reached where every definite thought that the father holds in his mind for a fraction of a second is instantly impressed upon the child's mind and the child is fully conscious of it.

The father had admitted to me that the one big problem he still has to contend with, and which was his great problem in the early stages of the de-

velopment, is that of the tendency on the part of the boy to guess at some things. As he described this problem to me I was reminded instantly of the same condition that confronts our members in their psychological experiments. As an example of this tendency to guess, let me cite this instance. When I asked the father to ask Jackie where my wife was for the afternoon, he instantly replied, "At the San Jose Woman's Club." When the father asked him what she was doing there, he instantly replied without waiting for a moment of concentration, "Playing bridge." Now this was purely a guess on Jackie's part and was not correct at all, for Mrs. Lewis was giving a lecture that afternoon on the subject of art before the art section of the Club. After a second question in this regard he stated correctly what she was doing except that he said she was "preaching" to the class of women.

He has heard so often in his travels and in the questions and answers passing between him and his father that women go to women's clubs to play bridge that he merely assumed and guessed that that was what every woman does at every women's club. Now this is typical, as I have said, as to what happens with our members when they are listening to the inner voice and trying to receive impressions from the Cosmic or from the self within. They allow their outer reasoning and purely objective, deductive reasoning to give them an answer or an idea that is not in accordance with the facts. It is difficult in many cases for persons to tell whether the ideas that come to their minds are from the functioning of their own reason or from the Cosmic, but this is due to the many years' indulgence in coming to conclusions by reasoning. Undoubtedly, many of the answers that Jackie gives to others in answer to his father's questions strike him as being perfectly logical, reasonable, and easily guessed at.

When Jackie was asked about a little, round, paper, pill box that I was holding, but which he did not see, he replied that the article in my hand was a pill box. When asked what it contained, he instantly said it contained pills, but then corrected himself and said, "An emblem," The idea of pills was merely a guess, or, shall we say, a false thought

or idea built up quickly in his mind by the objective mind's deductive reasoning, for it is only natural for the mind to reason that a pill box would contain pills. Such reasoning, however, is one of the fundamental errors in our mental process and often leads us all astray in our attempts to interpret Cosmic messages or inner messages at crucial times.

In demonstrating his ability to read the mind, Jackie is limited, of course, in reading his father's mind. The father says that until the boy is absolutely perfect in reading his mind and no longer allows guesses, or influences, or logical conclusions to take the place of the true, mentally transmitted thought, he will not let Jackie experiment with reading the minds of others. Jackie, on the other hand, takes a very peculiar viewpoint of the whole thing. He thinks, in the first place, that it is perfectly normal and natural for him to read his father's mind. He has never known anything different since he was old enough to reason about the matter, and he likewise feels that it would be rather strange for him to be able to read the mind of any other person for he does not sense and feel the close attunement between himself and others that he feels between himself and his father.

In other words, from his view-point it is perfectly natural for a child to be closely attuned to his father's mind and no one else's. Therefore, everything that one desires to have Jackie read, explain, or describe must be shown first to the father. If you ask Jackie to describe something that you have hidden in your hand or concealed about your person, he will instantly say, "Show it to my father!" or, "Tell it to my Dad." He says these things in the most child-like manner and without any pretentiousness or show of pomp.

Now I know that this very fact opens the doorway to the argument that the father is carrying on a code system of transmission with his son and that the demonstration is no actual proof of mind reading. But if you are going to argue that this father has taught this little boy in two years a system that is so perfect and so elaborate as would be necessary for such demonstrations, then you are going to attribute to this little boy a far greater mind and a far more

marvelous memory than was ever possessed by any other child of his age. You are in no way simplifying the matter by such an explanation but are making it more complex, because it would be more difficult to develop such a system of secret code transmission of thoughts and have a child of his age memorize such a system than it would be to develop the real and genuine method of mind reading.

You can imagine what it would mean to develop a system of code signals, either by words or gestures on the part of the father, that would include not only every possible combination of numbers and fractions and decimals but every kind of a name of an individual, city, town, drug, or medicine in almost any language. The father is not a highly educated man as one can easily determine from his imperfect English. However, the father is not required to know all of these things, such as foreign languages, foreign names, chemical names, scientific names, scientific terms, etc., because all of them must be written down on a piece of paper and shown to the father and then he transmits mentally what he sees written on the paper, or what is whispered to him. In this regard the father is much like the telephone that is before you when you are speaking to someone. The telephone will transmit the most difficult of sounds and terms which are spoken to it, without having any consciousness of what they mean. And even Jackie is unconscious most of the time of the meaning of most of the things he says.

Take, for instance, an envelope which the father picked up from my desk while here in my sanctum. It had a number of foreign stamps on it and attracted the father's attention. He lifted the envelope up and read the printed address in the corner of the envelope. When he finished reading it he merely said to Jackie, who was off in an opposite part of the large room, "Where is this from?" And without a moment's hesitancy Jackie said, "From 18 Sanelstrasse, Prague, Czechoslovakia, Europe, and the name of the man is Mr.——." He gave the correct name, which was a long, German name, and this coupled with the long address pronounced in very child-like syllables, is longer than any phrase



that could be conveyed by any code contained in the simple question, "Where is this from?"

I wrote on one piece of paper a number consisting of nine figures, and the father merely said to Jackie, "What number?" and then looked at the paper and as he read the numbers Jackie called off the nine figures in their proper order.

That the father often makes errors in his thoughts which he transmits is also evident. For instance, I picked up from my desk an Egyptian scarab and showed it to the father. Jackie could not see what was in my hand and the father only looked at it casually and said, "What is it?" and Jackie said, "A green bug." I asked Jackie where the bug came from and pausing for a moment to concentrate his mind on his father, he replied, "From Palestine." When I said this was wrong, the father said that he had only seen one of these things before and he thought they were souvenirs from Palestine. When I wrote down on a piece of paper the name of the country from which they came and showed this to the father, little Jackie instantly replied, "From Gypt." When his father said that this was wrong, Jackie stamped his little foot on the floor and said, "It is right," for Jackie never allows anyone to contradict him unless he has made a guess. He had missed the first syllable of the word, "Egypt" as transmitted by his father, but I noticed later in talking to his father that because of his foreign accent he spoke of Egypt a number of times with a strong accent on the second syllable and slurred the "E" in front of it in such a manner as to make it almost inaudible. This started me testing the father in regard to many words and after I talked with him a while I found that his accent was very strange and that on many words the boy used the same peculiar accent, although in his childish talk between his demonstrations and in connection with all personal matters the boy has absolutely no foreign accent at all.

Nor is it necessary for the boy to look at his father in order to answer the questions. The boy is still so playful and childlike that in my sanctum he spent most of the time on the floor playing with a small flashlight battery, a roll

of films, and a long ruler which he balanced one upon the other and caused them to roll and move for him, much like a kitten would play with similar things. The tripod to my moving picture camera also fascinated him and at one time his little legs and the tripod legs were entangled in a very amusing manner while the father was trying to get him to answer a question. Finally he became fascinated in the radio set and in turning the dials and causing various stations to come in and out and while thus occupied in a distant corner of the room with his back turned to his father and me, he answered seven or eight questions without more than a second's pause for concentration and never turning around to face either one of us.

Things written on a piece of paper are read by Jackie as rapidly as the father reads them. If the father takes an open book and starts to read a paragraph selected by us, Jackie will begin to repeat word for word as the father reads, without the father asking a single question. I tried this experiment with a book containing the most profound and difficult scientific terms, all of which Jackie was able to repeat but with a childish pronunciation that is very laughable at times. For instance, he would pronounce the State of Massachusetts as "Massashussits," and he pronounced the word indispensable as "indispansoosul."

When they were ready to leave my office the little boy and the manager of their act went out on the street and the father remained with me to give me a photograph of the boy. While talking with me he said, "Where was your father born?" I told him the name of a very small and little known town in the State of New Jersey and the father merely whistled for Jackie to come from the street back into my office and pointing at me said, "Where was his father born?" Jackie started to run out to the sidewalk again in disgust, because he thought he had finished his demonstration, and on the way out without even looking at his father or at me or stopping to think, apparently, he called out the name of the town and State as mentioned by me to the father.

Now if such close attunement as this can be established between father and

child, it is certainly the foundation for more marvelous development than even this ability to read the mind. Mr. Merkle intends to carry on this development of attunement to such a point that he will be able to read the boy's mind in the same manner. At the present time the little fellow has difficulty in concentrating on a thought and transmitting it correctly to the father. In about only fifty per cent of the cases can the father correctly receive the child's idea, but he says that this is improving as the boy grows in experience. He says that the boy has already told him that at night while resting, or partially asleep, or while riding in the train in deep meditation, the little fellow receives impressions from other minds or apparently from the Cosmic which are very vague and difficult for him to describe. He has already learned the difference between a thought sent by his father and those which come from other sources and he says that the difference is in clearness and strength of the thought. The child is perfectly normal in every other ability and has been examined by psychiatrists,

psychologists, medical men and others. They say he has a good memory, but that memory alone will not account for two per cent of his marvelous demonstrations. In the theater he stands on the stage before the footlights with his little chubby arms folded across his chest and stamps his feet when the children or younger people in the front rows become noisy and laugh at his cute expressions, and he becomes impatient when the persons in the audience do not respond and say that his answer is correct. He likes the applause and likes the audience to be responsive in every way.

He will appear at most of the theaters in the East in the next few months and if you have an opportunity of seeing Jackie Merkle in any place I would be glad to have you go and if you sit along the aisles of the theater the father will undoubtedly approach you and if you whisper to the father that you are a Rosicrucian he will be glad to meet you, for he is intensely interested in our work and wants all of our members to see what he has accomplished with this child.

OUR APPRECIATION

The Imperator wishes to take this means of acknowledging the many cablegrams, radiograms, letters and other tokens of appreciation and good wishes sent to him from all parts of the world for his birthday on November 25. It is impossible for him to personally acknowledge all of these communications but he wishes to assure each and every member that he deeply values the kind sentiments and thoughts expressed through these tokens.

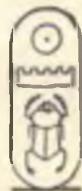
THE ENTIRE STAFF OF EXECUTIVES

wishes to express its appreciation and thanks for the many hundreds of beautiful cards, telegrams, and radio messages, tokens and other forms of appreciation sent to headquarters during the holiday season. The officers cannot acknowledge each of these communications with a personal letter as promptly as they can express their appreciation here in the pages of our magazine. Nevertheless, they desire to have every member and friend realize that these tokens of esteem and good wishes are highly appreciated and constitute one of the great joys in their lives.

OUR WISHES FOR YOU

are that each and everyone of our members and friends will have not only a happy Christmas and New Year holiday but that the New Year will bring into the lives of each a new cycle of prosperity and happiness. While we wish this for each, we also seek to do our utmost to help to make it a living fact in the life of each one who comes in contact with the glorious work of this organization.

THE IMPERATOR, GRAND MASTER,
SUPREME SECRETARY, and
OFFICIAL STAFF.





SANCTUM MUSINGS

ON THE NATURE OF BEAUTY AND LOVE



HE term beauty is attributed to sensations of an harmonious nature which are realized by the human consciousness. The sensations received from the world of "things," be they of light waves falling on the retina of the eye, or sound waves actuating the diaphragm of the ear, if pleasurable, thereby harmonious, are beautiful. Those things of the physical world which are pleasurable to the senses are beautiful. That which is disagreeable is never beautiful. In the lower types of intelligence, the organic desires or appetites, in the endeavor to maintain an harmonious normalcy, compel the mind to seek sensations which are agreeable to them. Since they are agreeable, they are accepted as beautiful. The scent of a rose may be termed beautiful; those things designated as "delicious" are beautiful, as delicious is merely the term applied to sensations which are pleasurable to the sense of taste. In the order of higher intelligence in humans, the reason, because of its greater development, seeks not alone to attract beauty or agreeable sensations, but to interpret the nature of the harmony

itself; thus the mind of the composer is quite sensitive to the rhythm of his being and the universe, of which he is a part. He is not desirous of attracting exterior sensations to himself, but rather to create in music a form which depicts the idea he has of the harmony or beauty he already possesses in his nature.

Those seeking beauty through the senses will find it idealized in but few forms, comparatively speaking, for only those forms which produce sensations registering harmoniously in the human consciousness will be thought of as beautiful. Since there is much in the physical world which the senses of man cannot detect, there is much beauty of the universe lost to him, but the mind which endeavors to mentally create in its own consciousness, ideals which are in harmony with it, finds the absolute formless beauty, for harmony is formless. Form is only attributed to it when the form gives off sensations which are harmonious to the human consciousness.

There is nothing in the universe that is not of order. Even chaos is an order of disorder, yet man, by virtue of his senses is but attuned to a limited portion of the scale of Cosmic order, which portion he appreciates as harmony. This limitation compels the mind to idealize as harmony those forms discernible by the senses only. It may be rightly doubted whether the human consciousness can

ever realize the complete scale of Cosmic harmony while bound to the senses, yet perhaps without all the senses, there would be no individual consciousness whereby anything could be realized. For although life has an intelligence of its own and is a fundamental force in the universe, it has not been proven that Cosmic forces are self-conscious. It appears necessary that the organ of brain be provided with consciousness; therefore, life itself can have no realization of its own complete harmony. When there is consciousness as in man it is too finite to realize the complete infinite harmony.

We may cite an analogy: Electrical energy is an ordered force unlimited in its field of expression, yet to realize that the energy exists, we are obliged to manifest it in some form, such as heat, power, light. When we so manifest it, we have limited it to that form, whatever it may be, for that moment. Electricity cannot be appreciated by us in its absolute formless nature. If absolute, formless beauty could be realized, for the idea to be conveyed to another, it would need the faculty of consciousness so as to associate the idea with a form that the mind could realize. When associated with a form the idea of absolute beauty would be a contracted, imperfect idea.

All being is creative. By the very virtue of BEING, everything is obliged to create its own nature. If being were not creative, it would become non-being. A fundamental law of the universe is TO BE. Therefore, everything of the universe is creative. Being has its order, and its order is the laws governing its nature. The change of the laws of order of a being changes the nature of the being. That which is in accord with the order of a being is harmonious to it. When the being has consciousness, things harmonious to it produce the sensation of pleasure.

Furthermore, a conscious being can realize the order and harmony of its nature and may will to maintain that order. Yet, a conscious being also has the unconscious urge to maintain the order of its nature. This urge is the natural order of the being seeking the path of least resistance. The path of least resistance is the maintaining of its

particular form without change of its order. Such a type of conscious being is man. Life force in man has its distinct order which gives it the nature of life. Life endeavors, like other beings, to maintain its nature and in doing so, it is creative. Man becomes conscious of the order of life within him, which he classifies as the instincts. The realization he has of these instincts produces the inner sensations which we know of in most instances as love in its various expressions.

Love, then, is the desire in the consciousness of man to bring to his being sensations which are in harmony with the order of his nature or life. In bringing to himself that which is harmonious to him, he is maintaining his being and continuing to be, which is continuing to create. We have seen that things harmonious to man are designated as beautiful. Love seeks beauty, because that which is beautiful furthers the creation of being. Love, if it sought deformity, would attract inharmony, and inharmony is destructive to the order of being.

Plato in his dialogue, "The Symposium," refers to passion as the desire of the physical and mortal body to seek immortality through procreation, a process of succeeding itself. Is this cogent, however? It infers that the continuance or immortality of life force is dependent on its residence in form. We arrive at the usual point of such discussions, "Is life force destructible with form?" It cannot be; if it is, it is an exception to all other fundamental, universal forces which have never been destroyed with the destruction of form.

Form is not the maker of life, but life the maker of form. Therefore, life precedes form. Thus when we destroy form we merely release life, returning it to its original state. From this we conclude that life is immortal, even when it is not manifest in form just as electronic energy when without form continues to exist. Why, then, does the complex type of life through passion or sex-love seek to propagate its form, to immortalize itself? Perhaps we may deduce an answer from our first premise that all being is creative, and if being were not creative, it would become non-being. When we destroy form we do not de-



stroy life, but if life were to remain in a formless state, it would be static; for life, which is an energy, to become static would mean for it to become nonexistent.

We have seen that for a thing TO BE, it must be creative—that is, continue to create its own being. Life, therefore, must be self-moving, and have the power of motion within itself. Life's motion is the perpetuation of itself in form. The following may seem inconsistent with previous remarks, but we will endeavor to reveal its inconsistency.

We have said that life is immortal, and existent without form. Therefore, to be more elucidative, we should have said an aspect of life is immortal. Allow me to explain. Life appears to be a binary force. Living matter at all times has certain characteristics of inorganic matter. It appears subject to the same laws of molecular construction. Its substance has, for example, cohesive attraction, yet it possesses the additional virtue of the reproduction of its form. Furthermore, in lower forms it compels the unconscious, while in higher forms the conscious, attempt to preserve its form. While electronic energy, the underlying essence of inorganic forms of matter, preserves its nature or its order, it does not endeavor to preserve the particular form it has assumed. Form appears secondary to electronic energy. It seems to tend toward reversion to its primary state. Electronic energy from this conclusion is then but an unilateral phase of life force.

There must be existent in the universe then, an immortal, indestructible energy that composes the other phase of life. The unity of these two phases of Cosmic force, manifests life—the one phase creates matter, the other phase makes matter animate with all of the qualities of life. Life, then, as we know it, is a complete, unified Cosmic force, not possible without form. Living matter, then, represents a perfected state, no matter how simple the organism. We reiterate, the perfected state is a unity of a phase of energy we term electronic, and its unnamed complement. The two are productive of living matter—life.

Electronic energy alone in its manifestation of form is incomplete, imper-

fect. The preservation of the form it assumes is not necessary to preserve the order of the energy itself; but in living matter wherein life exists as the unity of two phases of energy, it is only possible to preserve the order of life by the preservation of the form. The form of living matter is infused with the balance of the two energies, and its particular structure is necessary for life. Thus we find life transmitting complete factors of itself, which develop into a prototype of the parent form. Life, to perpetuate itself, must transmit itself in form, as, for instance, the protoplasm, and in form only is its nature complete. With the destruction of form, we have not the destruction of the energies composing life, but their separation into the electronic and the unknown energy.

To return to love: We find that in its lower expression it is the result of the order of life attempting to preserve itself through procreation—the generation of new form. Perhaps passion, then, is as Plato said, "The body seeking to immortalize itself." What of that which has been commonly called the selfless loves, the loves of the soul, the loves that are characterized as maternal, of duty, of art and literature? It is said that such love far transcends the sensuous desire of that love which is the impelling urge of the order of life to perpetuate itself.

In idealism, these higher loves exceed passion, but they arise from the same source, if we but admit the realities. Our proposition can best be proved by an analysis of the idealistic loves. In the instance of normal maternal affection and devotion, it first must be admitted that such love is instinctive. It is not the result of reasoning, nor the development of the mentality through education. It is inherent in the nature of higher evolved animate beings, but it is realized only in conscious beings. In the lower forms of unconscious beings devoid of brain, they react to the urge of the order of life without volition, acquiring conditions pleasurable, harmonious to their continued existence. The process of generation is unconscious to them.

In the higher or conscious beings, there is the faculty of realization of the instincts and with the realization comes the inner sensations known as emotions.

Therefore, in addition to procreation with its sensuous pleasure, there is the mental pleasure or harmony that is derived from gratifying the emotion of protection of the offspring. It is quite true that the pleasure derived from maternal love in effect is essentially different than sensual pleasure, yet in both instances the pleasure is that which is harmonious to the order of life. Life, as we have seen, seeks to create form for its further existence, but a conscious being when having a realization of the urge of life, has the emotion of love to preserve that form which it has created at all sacrifices. The pleasure of so doing to the consciousness is greater than any irritability arising out of pain from the performance of the duty.

As to the love of art, music and literature, this we may attribute to the higher conscious beings' appreciation of the rhythm of their own nature, or the life force within them. Life, as a Cosmic force resident in a being, has a specific frequency. The life force in the amoeba or in man, in essence, is identical. The nature of life is uniform. To change the specific vibratory nature of the life force would be to change that force itself, for it would be the separation of the phase of Cosmic energy composing matter from the phase of Cosmic energy which, when uniting with the former causes life. What the rates of the specific frequency of these blended phases of Cosmic energy are, is not known, but a conscious being can sense and have an appreciation of this harmony.

When the harmony is constant within a being; that is, not disturbed by any inharmonious external forces, it produces a state of happiness. The esthetic type,

whose consciousness is quite responsive to his emotions, the sensations of the life force within him, endeavors as we have said, under the subject of beauty above, to mentally create with his reason, images which idealize the harmony he senses. The love of art, music and literature is then the desire to create forms which set up in the consciousness sensations pleasurable to the order of life, and by so doing, aid in preserving it. The higher loves are those that endeavor to imitate the order of life by the production of forms that complement the harmonious nature of life. The higher loves are possible only in a highly evolved consciousness, and in fact they are the desires of the consciousness to bring into form that which it has realized. It is like the mind endeavoring to give physical form to a pleasurable scent, so that through the eyes the sense of sight might have the same pleasurable sensation.

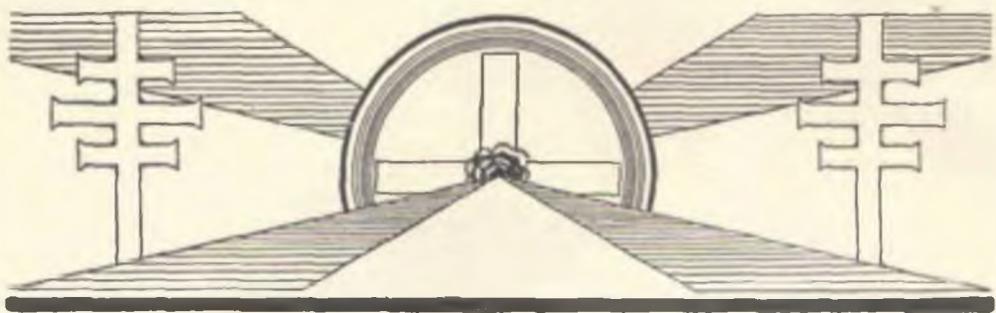
The human consciousness through the higher loves attempts to transmute an intangible realization into an actuality. It is like the execution of a magnificent musical composition or painting, wherein there is confined in form the harmony that was sensed through the realization of the order of the artist's or musician's being. Every time that the composer plays his composition, it brings back into his consciousness the realization he had of the harmony of the order of his own being, and as nearly as possible, he receives the same stimulation, the same excitation to his consciousness that he had with his original conception.

"If we know all there is, and the laws thereof, there is still the mystery of the cause.—Validivar."

ANNOUNCING NEW CHICAGO CHAPTER QUARTERS

We are pleased to announce that the Rosicrucian Chicago Chapter No. 9 is moving January 1st to the Lyon and Healy Building, 64 East Jackson Boulevard. It will have in its new location larger quarters and will be prepared to accommodate the Chicago membership in many additional ways. The Secretary of the Chapter is Leta M. Santee, Telephone Number, Capital 0885. The Chapter will be open afternoons from 12:30 to 5:00 p.m., evenings from 7:30 to 9:30 p.m., and Sundays from 3:00 to 5:00 p.m. In addition to the regular sessions for members there will be a social session every first Tuesday night of the month. All Rosicrucian, AMORC members in the Chicago territory are invited to attend the sessions. Identification of membership is necessary, however.





The Magnificence of Cosmic Law

SOME HELPFUL IDEAS FOR MEMBERS IN THE
LOWER GRADES OF STUDY

By THE IMPERATOR



RECENTLY I had an opportunity to talk with Professor Aiken, one of America's foremost astronomers in charge of the great astronomical observatory at Mt. Hamilton, California, which is located on a mountain peak overlooking the beautiful valley in which San Jose nestles like a sparkling jewel of brilliant lights set in a beautiful green pasture.

Professor Aiken was recently honored by the Royal Astronomical Society of England. They invited him to come to England to be honored by them, and this invitation carried with it all of his traveling expenses to that country and back again, so that he might not be delayed by any cause in accepting their invitation. The great honor thus bestowed upon him at the meeting in England included the gift of a gold medal in recognition of his marvelous mastership of the art and science of astronomy. I speak of this merely to impress my readers with the fact that Professor Aiken is not an amateur or an unscientific worker in the field of astronomical speculation, but a recognized authority and honored as such.

In answer to a question as to the universality of the laws which govern the

universe, Professor Aiken waxed enthusiastic, and his kind countenance lighted with an expression of adoration as he touched upon various points that I knew would be of intense interest to our members. Hundreds of our members have met him for he has been kind enough at each of our National Conventions here in the summer months to have our members visit his observatory late at night and spend long periods with him in scrutinizing the heavens, the stars, and the planets through the very large and marvelous telescopes which make this observatory a wonderful institution. He knows what our fundamental principles are, and he is familiar with all our view-points, and he frankly admits that after thirty years of intense study of universal laws we have in our teachings a very sane and rational comprehension of the most marvelous of all of nature's manifestations.

First he spoke about the meteors which are so clearly seen here in California during Spring, Summer, and Fall. He said there are perhaps a million meteors a year that are visible from all points of our earth. He called attention to the obvious fact that meteors are shooting through space in the daytime as well as in the nighttime, but they can only be seen when the sky is dark and especially on nights when the light of the moon does not interfere by its brilliancy. He called attention to the fact that these meteors are not the result of any arbitrary or unusual manifestation

of matter, but rather a demonstration of a universal law. He said that many of them, if not most of them, are so small in size that the material of which they are composed is melted through the friction of movement in the air, and thus they disappear after having journeyed only a short distance. Only the larger of them can be found after coming to the earth. He called attention to the fact that in the hundreds of years that have passed a few very large meteors have left their deposits on the earth, and these deposits are called meteorites.

Since so many persons look upon these meteors as something unnatural, and since the ancients of the uneducated class looked upon them with superstition, we discussed them quite freely. Therefore, one of my questions was, "Where do these meteors come from?" It has been said by certain schools of superstition that these are fragments from planets that are being destroyed, and that they foretell the destruction of our own earth and other planets. Professor Aiken very quickly removed such an opinion from the category of fact by stating that these meteors have nothing to do with planets, but are part of the matter that is to be found everywhere in the universe, and that our earth is passing through clouds of this matter at various hours of each day and night.

According to him the movement of our earth, sun, moon, and other familiar planets through the vast space of the universe brings us into a new part of the universe every hour, and by the time our members read these words of mine in the Digest our whole group of related planets will be many thousands or hundreds of thousands of miles away from the point in the universe where they are located now. It is difficult for the human mind to conceive of such an endless journey through endless space, but the astronomers pretend, at least, that they have some conception of it. In this endless space our earth and other planets will occasionally pass through clouds of meteors when it will seem that there is a veritable rain of them through the skies.

In answer to our question as to whether our little earth might run into sudden and disastrous contact with some enormous stray body passing through

the universe at the present time, but unknown to the astronomers, he said that there was absolutely no likelihood of this for two reasons. First, because the astronomers with their telescopes are able to pierce the great distance for many days and weeks ahead, and are in constant observation and on the lookout for anything of that kind, and in all the years that have passed nothing of that kind has ever been seen. Secondly, the magnificent universal laws of the Cosmos prevent any eccentric action on the part of any planets or any movement or progress through space that is not perfectly timed and so arranged as to give each planet and each moving body a clear track.

From all he said it was apparent that he meant that there were possibly hundreds if not thousands of moving bodies whirling through space along established paths or tracks, and that although these paths crossed each other and intertwined the movements of the heavenly bodies, even in their terrifically rapid speed of thousands of miles an hour they were so timed that they could all move in proper order without coming in contact with each other. The world's greatest railroad engineer attempting to operate thousands of trains, or even a few hundred trains, on a complicated network of railroad tracks that cross and recross each other, would never be able to figure out such a time schedule as would let each train keep moving continuously on its track without ever stopping, and without ever coming in contact with another train. No human mind could scatter one hundred billiard balls on top of a huge billiard table, and keep them all rolling in various directions and paths that cross each other and yet prevent any two of the balls from hitting each other. It is the most astonishing conception of system and order known to the human mind.

In answer to our question as to what these meteors are composed of he said that every scientific analysis of them shows that each meteor and meteorite has in it some of the very same elements of matter that are found on the earth plane, and that no meteor has yet revealed a single element of matter unknown to our scientists. Professor Aiken raised his eyes toward the heavens and



like a real mystic contemplating the glories of God's creation, uttered what we would call a psalm of adoration to God's great wisdom when he said, "Science finds that in the beginning all matter of the universe was uniformly established from the same elements, and the great natural laws of the Cosmic continue this process of creation and everything that we have on this planet or that exists throughout the whole of stellar space is composed uniformly in the same manner, and of the same elements without any variation or a single exception to these great laws."

That Professor Aiken is also a philosopher as well as a scientist was evidenced by his final statement. He said, "Often at one-thirty or two o'clock in the morning when I am through with my scientific observations through telescopes and have made my nightly notations, which must be made every night, I go out of the observatory into the lawns surrounding our buildings, and sit down to stare into the starry heavens like any other individual should do who admires the magnificence of God's great work. I no longer look at just a small portion of the heavens, nor at a part of one of the planets through a huge telescope, but I lose myself in the endless space of the heavens that seems to surround me on the great height where our observatory is located. To the east and to the west of me, and to the north and the south the dark space descends to the low horizon, and I seem to be standing in the very midst of a huge dome. In some directions I see planets—Venus, Mars, and others, and in another direction I see Saturn or one of the other large planets. To the left of me I see a familiar constellation, but everywhere I see stars and groups of stars and nebulous matter composed of stars or star

essence, whatever it may be. Contemplation of this magnificent scene lifts me to sublime heights, and I am simply lost in its beauty, its stupendous marvels, and the inconceivable wisdom of the mind that directs and controls all of it."

The important point for our members in the lower grades must be very evident. The study of the composition of matter formed out of the spirit essence or nous, into a form we call electrons and and then formed into atoms. and molecules, reveals a universal law, and applies to all created things except the mind of man and the soul within his body. This universality of Cosmic laws gives us confidence, faith, and hope. We cannot conceive of the beginning of the universe; therefore, we cannot conceive of its end. But we can conceive of the majesty and magnificence of a creation that is so uniform and perfect, and so systematized and orderly in its manifestation that even the human brain can do what Professor Aiken and others have done; namely, predict an eclipse that will occur a thousand years from now, and predict it within two or three seconds of the exact time in which it will occur, and within two or three seconds of the arc of direction in regard to the locality in the heavens where it will occur, and yet our earth is at the present time in a part of the universe millions of miles distant from where the eclipse will occur. Even the rapid movement of our group of planets through space does not change their precise relationship to each other so that we can tell to within a second of time when each of them will be in some definite relationship to each other. Certainly, our students should enjoy the study of these natural laws in the lessons for it brings them closer to Cosmic attunement, and closer to an understanding of God's great wisdom.

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For some months we have had for review in our offices at headquarters a scenario of a marvelous Egyptian mystical picture which originally bore the title of "Imhotep," but has at last been produced by the Universal Pictures Corporation under the name of "The Mummy." We have been very anxious to see this picture released throughout the country not only because David Manners, a well known screen artist and member of our organization, plays a part in the picture, but because the picture is of real instructive interest to all of our members and to their friends. Watch for the coming announcements of this picture, and speak to your local theatre manager, and ask him to secure and produce it. The picture is being widely advertised as one of interest to Rosicrucians, and you will see that your local theatre shows this picture made by the Universal Picture Corporation.

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The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international Rosicrucian congresses. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Wisdom of the Sages." Address, Librarian, S. P. C., care of

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